

Biograph.
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A COLLECTION OF PORTRAITS

OF SOME OF THE
EMINENT MEN OF BENGAL,

WITH SHORT SKETCHES OF THEIR LIVES.

Lives of great men all remind us
We can make our lives sublime.—

LONGFELLOW.

CALCUTTA:

J. GHONE & Co. 32, JHAMAPUKAR.

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PREFACE.

THIS collection of Portraits of some of the eminent men of Bengal with short sketches of their lives, is now presented to the public. The Portraits do not stand unrivalled as the work of art, nor the Sketches have any literary merit of their own.

The object I have in view to undertake this work is to shew to future generations the eminent men of the country and to collect all that can be known respecting them for the help of future biographers. The difficulty I have had to encounter in collecting photographs and materials for the memoirs, and the cost I have incurred in getting up the work, have not enabled me to render this work acceptable to the public generally by being printed in a cheap and popular edition. At any rate the portraits and memoirs of some of the eminent men, which I have undertaken to give in this little volume, are worth preserving.

While I have compressed my work into as small a compass as possible, I have carefully avoided any extravagant exaggeration. For the materials, I am largely indebted to a number of articles published at various times in the *Calcutta Review*, and in magazines and periodicals ; and my best thanks are due to an esteemed friend of mine (whose name I am not permitted to mention here) for the kind courtesy with which he has aided me in this attempt.

My heartfelt gratitude is due to the illustrious Statesman, His Excellency Sir Salar Jung, G. C. S. I., D. C. L., of Hyderabad, for largely patronizing this work.

R.

JHAMAPUKAR CALCUTTA :

November, 1876.



RAJAH RAMMOHUN ROY.

RAJAH Rammohun Roy was descended from a long line of ancestors, whose sole vocation, down to the fifth generation, was religion. About one hundred and sixty nine years ago the family "gave up spiritual exercises for worldly pursuits and aggrandizement." This change came over its spirit in the reign of Aurangzeb, and the descendants of the fifth progenitor of Rajah Rammohun Roy attached themselves to the Mogul courts, held offices, and acquired titles. The grand-father of the Rajah held situations of respectability and emolument at the Court of Murshedabad; and subsequently served also under Siráj-ud-daulah. His son, Ramkant Roy, meeting with some ill-treatment at Court of the latter, retired from service, and settled himself at Radhanagore, in the district of Burdwan, where he had landed property, the patrimony of the family. There the subject of this memoir was born about the year 1774.

Rajah Rammohun Roy received the first rudiments of education at home. Self-study enabled

RAJAH RAMMOHUN ROY.

him to make a sufficient progress in the vernacular language to undertake to create a literature in Bengali ; and his exertions were crowned with considerable success. To those exertions we are largely indebted for the improvement of our vernacular language. Having completed his vernacular education he went to Patna to study Arabic and Persian. These studies first opened his eyes to the absurdities of Hinduism. Possessed of an intellect, at once vigorous, active, inquisitive, Rajah Rammohun Roy imbibed from his Moslem tutors some rational notions of religion, and applied himself with great effect to the study of Geometry and Aristotle's writings, which he studied in Arabic. After finishing his course of study at Patna, he went to Benares for the purpose of learning Sanskrit.

When he was about the age of sixteen he wrote a paper questioning the validity of the idolatrous system of the Hindus. This paper alienated his friends and nearest relatives. He now proceeded on his travels. First he went to Thibet, where he resided for two or three years, devoting himself all the while to the study of Buddhism. He thought much, but never well, of the Lama form of the creed. At the age of twenty he re-

RAJAH RAMMOHUN ROY.

turned home, and was reconciled to his father and relatives. At twenty-two, he commenced the study of the English language, and in a short time made a considerable progress in the study of that language. His father, Ramkant, died in the year 1803, leaving another son, besides Rajah Rammohun Roy, named Juggomohun Roy, who died in the year 1811.

Rajah Rammohun Roy sought for and obtained an employment under Government as a clerk in the office of Mr. John Digby, Collector of Rungpoor. A special understanding existed that Rajah Rammohun Roy should not be kept standing in the presence of the Collector, or receive orders as a common functionary. He addressed himself to his duties with zeal and energy which elicited the approbation of his employer and soon earned for him the post of *Devan*. The more Mr. Digby saw of Rajah Rammohun the more he appreciated him. Their official connection ripened into a personal friendship, and they assisted each other in the study of the oriental and English languages. By a close study of the official correspondence, by corresponding and conversing with English gentlemen, Rajah Rammohun soon acquired a correct knowledge of the English language ; and was enabled

to write and speak in it with considerable accuracy. He also acquired some knowledge of Latin, and paid much attention to the *Mathematica*. He had by this time been enabled to recruit his fortune and had become a landlord with Rs. 10,000 a year. At the age of twenty-four he felt himself strong enough openly to proclaim his disbelief in Hinduism, and commenced his efforts to reform his national faith. He resided alternately in the districts of Rangurh, Rungpoor, and Bhagulpore, till the year 1814, when he took up his residence in Calcutta.

His first published work was entitled "Against the Idolatry of all Nations," written in Persian, with a preface in Arabic. This was followed by other works, with the same end, in the vernacular languages, which, he says, 'raised such a feeling against me, that I was at last deserted by every person except two or three Scotch friends.' He was publicly accused of rashness, self-conceit, arrogance, and impiety; and amongst other trials of this nature, he had to endure the bitter reproaches of his mother.

The study of the English language and literature, and above all, association with Europeans, naturally attracted him to the study of the Scrip-

tures : for which purpose he learned Greek and the Hebrew. He published anonymously, in English, Sanskrit, and Bengali, his work, "the Precepts of Jesus, the Guide to Peace and Happiness." In 1816, he published a translation of an abridgment of the Vedant in English. Translations and abridgments had been published by him previously, in Hindustani and Bengali. This was followed by a translation into English and Bengali of the principal chapters of the Vedas.

His edition of the *Precepts of Jesus* brought upon him some severe and unexpected animadversions in the *Friend of India*. Under the designation of "A Friend to Truth" Rajah Rammohan Roy published an appeal to the Christian public in defence of the *Precepts of Jesus*. On this anonymous publication Dr. Marshman published a series of animadversions which led to a very remarkable reply from Rajah Rammohan—the Second Appeal—with his name prefixed. This appeal called forth another work from Dr. Marshman, to which the Rajah published a reply in 1823, under the title of the "Final Appeal."

The Editor of the *Indian Gazette*, in advertising to this discussion thus writes—"we say distinguished, because he is so among his own

people, by caste, rank, and respectability ; and among all men he must ever be distinguished for his philanthropy, his great learning, and his intellectual ascendancy in general." As to the controversy arising from the Precepts of Jesus, the Editor says, " it still further exhibited the acuteness of his mind, the logical power of his intellect, and the unrivalled good temper with which he could argue," it roused up " a most gigantic combatant in the theological field—a combatant who, we are constrained to say, has not yet met with his match here. "

Sir Edward Hyde East, for the purpose of adopting measures for founding the Hindu College, urged on the leading members of the native community to consider the necessity and importance of establishing a seat of learning. Some of the native gentlemen actually told Sir E. Hyde East that they would gladly accord their support to the proposed college if Rajah Rammohun were not connected with it, but they would have nothing to do with that apostate. The Rajah willingly allowed himself to be laid aside lest his active cooperation should mar the accomplishment of the project, saying—" If my connection with the proposed College would injure its

interests I would resign all connection." The Rajah felt the imperative necessity of imparting a superior English education to his countrymen as the best and most efficacious means of achieving his end. He had established an English School at his own expense. He however opposed the foundation of the Sanskrit College, and he set forth the grounds of his opposition in a letter addressed to the Governor-General. The Rajah rendered an incalculable service to his country by providing the advantages of English education, which he supported at considerable expense,—by his connection with the Indian Press,—and by his able and honorable exertions to prolong its existence, and to obtain for it some degree of freedom.

He advocated such amelioration of the education and condition of the female sex as would give the amplest scope and highest direction to their influence on the mind, the morals, and the happiness of the whole human race.

He was a religious Benthamite, and established in 1828, the Brahma Sabha, an institution resembling in form the unitarian chapel. One of the great practical abuses against which the Rajah early directed his assault, was the practice of *Sati*. Prior to the death of his father, he openly

denounced this inhuman and diabolical rite ; and in 1820, he published, in English and Bengali, a little tract, entitled 'Conference between an Advocate for, and an Opponent of, the Practice of Burning Widows alive' ; and two years after this was followed by a second Conference which he dedicated to the Marchioness of Hastings. Towards the close of 1829, Lord William Bentinck abolished a rite so horrid and revolting. In spite of the threatened privation of loss of caste, and even personal outrage, the Rajah formed a member of the deputation who presented an address to Lord William Bentinck, expressive of gratitude for this everlasting obligation conferred on the Hindu community. He spoke of polygamy as a crime, and said it was punishable by law.

On Dr. Duff's arrival, he introduced himself to the Rajah, and broached his educational scheme to him. The Rajah expressed his warmest approbation of them. He not only practically assisted Dr. Duff, but reserved the Hall of the Brahma Sabha for the use of his School.

During the years 1816, 1817 the Rajah published various pamphlets all tending to prove to his countrymen from their own sacred writings the unity of the Deity. His preceding works

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had been printed at the Baptist Mission Press ; but the Rajah was not allowed to print his Final Appeal at that Press, and accordingly at his own expense he set up a Unitarian Press. Besides his numerous charitable acts, he devoted more than one-third, of his private fortune, to acts of the purest philanthropy and benevolence. He gave Eustace Carey a piece of ground for a school. Previously to his taking up his abode in England he became well known in the civilized world. In May, 1826, his health was proposed from the Chair at the Anniversary of the British and Foreign Unitarian Association. Col. Lachlan, on his way from Europe to India, was deputed by the *Société Asiatique* to deliver to the Rajah a Diploma of honorary membership of that learned and scientific body.

The Rajah had entertained for some years a desire to visit Europe. For a few years past, the Court of Delhi has evinced much dissatisfaction at the conduct of the Indian Government, in relation to certain alleged pecuniary claims. The Emperor considered himself entitled to a large increase of allowance. The matter had been fully considered by the Board of Control as well as by the Court of Directors, but their decision was

against his claim. The necessities of the Emperor, however, determined him to try the experiment of an appeal to the King of England, and in the year 1829, he made overtures to the Rajah, proposing that he should proceed to England, as his ambassador, with full power to manage the negotiations.

The Emperor conferred on him by *firman* the title of Rajah. And on the 15th November 1830, he left his native land in the *Albion* bound for Liverpool, which arrived at her destination on the 8th April 1831. He was at once invited by William Rathbone, Esq., to take up his residence at the hospitable abode of Green-bank which has been honored by the presence of many illustrious strangers who there found a home ; he preferred however to be independent, and at Radley's Hotel he was visited by many who desired at once to give him a respectful greeting. The interview between him and Mr. Roseoe will never be forgotten by those who witnessed it. Their conversation chiefly turned upon the objects which had led the Rajah to England, and in the course of it he displayed an intimate acquaintance with the political and commercial state of England. The visit of the Rajah to Liverpool was a very short one, from

his anxiety to be present at the third reading of the Reform Bill, and at the debates on the subject of India. On his departure for London, he carried with him a letter of introduction from Mr. Roscoe to Lord Brougham. His visit to England was at a period peculiarly important. In 1831-32, a Committee of the House of Commons was sitting on the affairs of India, and in 1833 a Bill on that subject was introduced into Parliament. Hence his time and thoughts were continually occupied with the proceedings of the Government; and affording information and advice whenever they were required. Frequently the Rajah was seen within the precincts of both the Houses of Parliament.

At Liverpool the Rajah got acquainted with Dr. Spurzheim, who was very anxious to get a cast of his head. Though he was promised that he should be permitted to take one, yet the promise was not fulfilled. On going to London arrangements were made to gratify his wish to be present at a reading of the Reform Bill, but through driving on his arrival to the wrong Hotel he was too late. His views on the subject may be gathered from a letter to William Rathbone, Esq.; and he publicly avowed that in the event of the Reform Bill being

overthrown he would renounce his connection with England, and end his days in America.

His arrival in London, where his fame had preceded him, made him the lion of the day. It was a critical period, too, when the nation was wrought up into a state of political ecstasy on the subject of the Reform Bill. The character of his mission brought him at once into communication with the ministers who recognized his embassy and his title. The Court of Directors treated him with honor. It was not long before his advice was sought by the Government on topics connected with the future government of his native country. He accordingly drew up those admirable papers containing his replies to queries on the Revenue and Judicial systems of India. He obtained introduction into every kind of assemblage, religious, political, literary, social; in Churches, at the Court, at the Senate, in private parties and conversaziones. All were astonished at the familiarity with which he discussed every topic connected with their political institutions, their manners and their religious opinions; at the English turn of his thought, and sentiments, as well as of his colloquial style. Rajah Rammohun Roy was present at a dinner party given by Dr. Arnott. One

of the guests was Robert Owen, who evinced a strong desire to bring over the Rajah to his socialistic opinions. He persevered with great earnestness; but the Rajah, who was well acquainted with the subject, and who "spoke the English language in marvellous perfection," answered his arguments with consummate skill, until Robert somewhat lost his temper. The defeat of the kind-hearted philanthropist was accomplished with great suavity on the part of his opponent.

The Rajah mixed in the first class society. He was courted by the rich and the powerful. Even Royalty itself delighted to do him honor. He was presented to the King by Sir J. B. Hobhouse, the then President of the Board of Control. The highest honors were publicly accorded to him, and a place was awarded to him among the foreign ambassadors at the coronation of the Sovereign. Persons the most remarkable for their high social standing and literary eminence sought his company, and highly esteemed the privilege of intercourse with him. On the opening of the London Bridge he was invited by His Majesty to the dinner which was held in celebration of that event. The Court of Directors entertained him at a Public Dinner at the London Tavern on the 6th July in the

name of the East India Company, and a distinguished reception was also accorded to him by the British and Foreign Unitarian Association.

The literary labors of the Rajah were continued even in the midst of his political action. He was the author of an able memorial to the Privy Council on behalf of the native Press of India. He also prepared various able papers on the working of the Supreme Court of Calcutta, and against the Salt monopoly in India.

He was invited to give his evidence before the Select Committee of the House of Commons on Indian affairs, and his exposition of the practical working of those affairs was an admirable paper of its kind. The influence which the Rajah obtained over the leaders of both the Whig and the Conservative parties was so great, that an urgent letter of his prevented the Conservatives from opposing one of the Indian Bills in the House of Lords. His evidence on Indian affairs had great weight with the legislature.

During his residence in London, the Rajah won the high esteem of the family of the Rev. D. Davison, M. A., by his most kind and courteous manners. His kindly sympathy was manifested by his being present at the christening of an infant

born at that period, and bestowing on him his own name.

When the orthodox Hindus—orthodox from selfish interests and from superstitious feelings—appealed against the edict of Lord William Bentinck prohibiting the revolting practice of *Sati*, to the King in Council, the Rajah was present to oppose the appeal; and he was also present when the Privy Council gave its final decision against the Brahmanical application which was forwarded in charge of Mr. Bathie.

In the autumn of 1832 he paid a visit to France; the reception which was accorded to him there was splendid. He was treated by Louis Philippe with the highest consideration. He dined with His Majesty twice. Literary as well as political men vied with each other in honoring him. In the beginning of 1833, he returned to London with a shattered constitution. He studied French with a French gentleman who accompanied him to London. Wherever he set his foot he gave the impression of a great man,—of power and grace in his frame—and the same in his countenance and manner.

Early in the month of September, 1833, the Rajah arrived at Stapleton Grove, near Bristol.

Miss Custle felt highly honored by the privilege of placing her house at his disposal. There John Foster, justly celebrated for his unique and original writings, was a frequent domestic visitor ; and there Dr. Carpenter saw him daily. The Rajah received addresses from Ireland, particularly from Belfast and 'Cork : and a gentleman of Dublin was commissioned by the Irish Unitarian Society to invite him to a public entertainment.

A large party was invited to meet the Rajah at Stapleton Grove, on the 11th of September. In the conversation were men fully competent to judge of intellectual power : and one and all admired and were delighted by the clearness, the closeness, and the acuteness of his arguments, and the beautiful tone of his mind. In the second of the two conversations at which Mr. John Foster was present, the Rajah continued for three hours, standing the whole time, replying to all the inquiries and observations that were made by a number of gentlemen who surrounded him, on the moral and political state and prospects of India, and on an elucidation at great length of certain dogmas of the Indian philosophers.

A short time before his death, he had brought his negotiations with the Government, on behalf

of the Emperor of Delhi to a successful close, by a compromise with the ministers of the Crown.

On the 18th of September, about ten days after his arrival at Bristol, he was taken ill. He was attended by Drs. Prichard, and Carrick. He breathed his last at twenty-five minutes after two M. A, on the 27th September, 1833. Pugh, a marble mason, came out with an Italian and took a cast of the Rajah's head and face.

The Rajah had repeatedly expressed the wish that, in case of his dying in England, a small piece of freehold ground might be purchased for his burying place, and a cottage built on it for the gratuitous residence of some respectable poor person, to take charge of it. Every difficulty, however, was removed by the offer of Miss Castle to appropriate to the object a beautifully adapted spot, in a shrubbery near her lawn, and under some fine elms. There this revered and beloved person was interred, on the 18th of October, about two M. P.

The coffin was borne on men's shoulders, without a pall, and deposited in the grave, without any ritual, and in silence. 'Who could have spoken over such a grave?' afterwards said John Foster. Those who followed him to the grave, and

sorrowed there, were his foster son and his two native servants, the members of the families of Stapleton Grove and Bedford Square, the guardians of Miss Castle, and two of her nearest relatives, Mr. Estlin, Mr. Foster and Dr. Jerrard, together with several ladies connected with any of them. The case containing the coffin was removed to the beautiful cemetery of Arno's Vale, near Bristol, on the 29th of May, 1843, and a handsome monument was erected in the spring of the year following by his friend, the celebrated Dwarkanath Tagore. A fine painting of the Rajah by Briggs, R. A., was brought to Bristol for exhibition; Miss Castle purchased it and presented it to the Bristol Philosophical Institution.

The Rev. Dr. Kenney, of St. Olave's, Southwark, preached a funeral sermon for the Rajah at the request of his parishioners. In Lewin's Mead Chapel, Bristol, a funeral sermon was preached by Dr. Carpenter to a densely crowded congregation on October 6th, 1833. On the same Sunday, the Rev. R. Aspland preached a funeral sermon in the New Gravel Pit Meeting, Hackney. On October 27th, 1833, a sermon was preached in the Presbyterian Church of Strand Street, Dublin, on occasion of his death, by the Rev. W. H. Drum-



mond, D. D. A funeral sermon on the death of the Rajah, was also preached in the Meeting House of the first Presbyterian Congregation, Belfast, on November the 10th, 1833. The last sermon was by the Rev. W. J. Fox, which he delivered in Finsbury Chapel, London.

BABU DWARKANATH TAGORE.

BABU Dwarkanath Tagore was born in the year 1794. He was the adopted son of his paternal uncle, Babu Ram Lochun Tagore. He learned his vernacular in a Patsala, and picked up the rudiments of his English education in Mr. Sherbourne's School. What he learnt at school was not much, but he made up for the defects of his early education by an after-course of study, which contributed much towards the expansion of his ideas and the enlargement of his mind. He formed the acquaintance, while a youth, of Rajah Rammohun Roy, under whose pious influence he imbibed elevated views and catholic sentiments on religion. He had been a rigid Hindu. But at the school of Rajah Rammohun Roy his faith in his ancestral religion underwent a change and he learnt to worship God

in spirit and in truth, Thus emancipated from the fetters of superstition and blind bigotry he cooperated with the Rajah in the establishment of the Brahma Sabha.

Babu Dwarkanath applied himself to the study of the Persian language, and acquired a fair knowledge of it. His adoptive father was a landholder. The estate inherited by Babu Dwarkanath was not large enough to make him independent of other income. The management of the estates devolved on him a few years after the death of his father. The knowledge he could acquire from the study of Zemindari accounts and tenures, was of great service to him in after life. He then turned his attention to the study of law. In the pursuit of this branch of knowledge he received valuable assistance from Mr. Cutler Fergitsson. He was not only proficient in Regulation Law, but was well acquainted with the procedure of the late Supreme as well as the Sudder and the Zillah Courts.

Babu Dwarkanath set himself up as a lawyer. In that capacity he gained the confidence of several Rajahs and large Zemindars. The success with which he conducted several cases made him known as a sound and practical lawyer. Subsequently

he also became a commercial agent. After a long successful career in both these spheres he created for himself a position and influence among his countrymen as well as Europeans.

Babu Dwarkanath held the post of Sheristadar to Mr. Plowden, the Salt Agent and Collector of the 24 Pergunnahs. He continued in this office for about six years. His official connection and intercourse with Mr. Plowden ripened into personal familiarity. Babu Dwarkanath was gradually promoted to the Dewanship, and he reorganized the system of issuing Rowanahs, and generally the financial branch. He further served for several years as Dewan of the Sudder Board. The rare tact and consummate ability with which he discharged his duties shewed a thorough knowledge of all branches of the revenue. At last desirous to have an independent career he resigned his office on the 1st August 1834. Soon after his retirement from official life, Babu Dwarkanath established the firm of Messrs. Carr, Tagore & Co. Lord William Bentinck congratulated him on being the first native gentleman who had established a house of business on the European model.

In connection with his firm, Babu Dwarkanath established Indigo factories at different places. On

the abolition of the silk monopoly, Babu Dwarkanath purchased the Kumarkhali filatures, and worked them on account of Carr, Tagore & Co. He also worked the coal mines at Ranigunje, and also a sugar factory at Ramnagore. He purchased several estates in the course of a few years after he set himself up as a merchant. But his career as a Zemindar was not so successful as that of a merchant and a manufacturer.* He was a terror to Government officials. He once threatened a Magistrate, reminding him of his peccadillos, to hand him up to the Superintendent of Police. At another time he was found to take a different line of conduct towards another official. He relieved a Judge in his distressing situation with a lac of rupees. Such instances of his generosity were too numerous to be counted. Hundreds of Europeans and natives he assisted and rescued from ruin and established them in life. It was not for him to live unto himself, or steel his heart against distress. He made a princely donation of a lac of rupees to the District Charitable Society. There was scarcely a charitable or educational institution to which Babu Dwarkanath did not contribute munificently.

Babu Dwarkanath cordially cooperated with Dr.

H. H. Wilson and David Hare, in the establishment and reorganization of the Hindu College. He was a zealous member of the Committee of the College and took a deep interest in its welfare. He also interested himself in the Medical College from its establishment on the 1st June 1835. He offered a donation of three yearly sums of rupees 2,000 for distribution of prizes. Babu Dwarkanath's constant presence in the dissecting-room did much towards the removal of the general repugnance of the Hindus to dissection. But the greatest act of his life was the active cooperation he lent to Rajah Rammohun Roy in the abolition of the inhuman custom of *Sati*.

Estimating rightly the importance of bringing the influence of the landed aristocracy to bear on the good government of the country, he established, in April 1838, the Landholder's Society. The Society took up several questions of vital importance to Zemindars, and served as the medium of communication between the State and landed interest.

In the year 1835, Babu Dwarkanath proceeded on a tour to the North-Western Provinces. While he was visiting the Fort at Agra, he paid five hundred Rupees for the repair of the Raman Catholic Church there.

In the establishment of a steam communication between England and India, Babu Dwarkanath took a lively interest. He purchased a large share of the right title and interest of the *Hurkaru*. His object in becoming part proprietor of that journal was to secure its advocacy of the just rights and privileges of his countrymen. He also patronized the Vernacular press. Babu Dwarkanath now believed that if the Press made free from the restrictions laid on it by the Government, would be a puissant engine for the good of the country. He accordingly became an earnest champion for its emancipation. He grudged neither money nor personal exertions to secure to his country the benefit of the institution. In February 1838, a public dinner was given to commemorate the freedom of the Press. On proposing the health of Babu Dwarkanath the Vice-chairman of the Free Press Dinner, Mr. H. M. Parker, paid a feeling tribute to his merits. At a meeting of the District Charitable Society held in April 1840, the question of establishing an Alms House, and the enactment of a Vagrant Law being mooted, Babu Dwarkanath was asked to lend his cooperation in the carrying out of the proposals.

During this period of his life several important public movements were set on foot. Among the reforms proposed by the community of Calcutta was the introduction of Trial by Jury in civil cases in the Supreme Court. A committee was appointed to carry out the reform, and to prepare the draft of an Act to be forwarded with a petition to the Governor-General of India. Babu Dwarkanath was put on this committee, and he did all he could to promote the above measure. Another committee being appointed to enquire and report on the sanitary condition of Calcutta and the feasibility of establishing a Fever Hospital, he was appointed a member. He cordially cooperated with them ; and liberally contributed to the erection of the Hospital.

As a mark of the high appreciation of his character and conduct by Government, Babu Dwarkanath was appointed one of the first Justices of the Peace.

In 1837, Government appointed a committee for the reform of the Mofussil Police. Babu Dwarkanath, in his evidence before this committee proposed to create the office of Deputy Magistrate. The proposal met with the hearty approval of the Government and was carried into effect. Babu

Dwarkanath now became a power in the State. Lord Auckland used to consult him on all questions bearing on the good government of this country.

Sir William O'Shaughnessy submitted to Babu Dwarkanath a scheme of lectures on Natural Philosophy, and the application of Chemistry to the useful arts, to the students of the Hindu College, and solicited his aid in the furtherance of the plan. This proposal met with the hearty approval of Babu Dwarkanath. St. Thomas's Church being in want of a clock, an application was made to Babu Dwarkanath for one. He immediately complied with it. The hospitality of Babu Dwarkanath was a conspicuous trait of his character.

On the 9th January 1842, Babu Dwarkanath left home, and went on board the *India*. When at Rome he was presented to the Pope by the Principal of the English College. His Holiness received him very graciously. He went to a party at Col. Caldwell's, and met Prince Frederick of Prussia there. On the 10th June, Babu Dwarkanath arrived in London. He waited on Lord Fitzgerald, the President of the Board of Control, who received him very cordially. Babu Dwarkanath also met with a distinguished reception from Sir Robert Peel,

Lord Brougham, and the Marquis of Lansdowne. When in London he was present at one of the meetings of the Court of Proprietors. The Court of Directors entertained him at a public dinner at the London Tavern.

Babu Dwarkanath visited both Houses of Parliament. Lord Brougham invited him to attend the annual dinner given by the Society for the Diffusion of General Knowledge. And Lord Lyndhurst also entertained him at a grand dinner party.

On the 16th June Babu Dwarkanath had the honor of being presented to Her Majesty the Queen. Lord Fitzgerald introduced him first to the Duke of Wellington and then to the ambassadors. Babu Dwarkanath had also the honor of being presented to the Duchess of Kent. The royal personages received him very graciously. On the 23rd he attended a grand review of the troops by the especial invitation of the Queen. He dined at Buckingham Palace, and played a game at whist with the Duchess of Kent. Her Majesty the Queen very graciously presented him with three new pieces of golden coin which had been minted that day. On a subsequent occasion Babu Dwarkanath received an invitation from the Queen to pay a visit to the

Royal Nursery. When Babu Dwarkanath arrived in Edinburgh he was admitted by the Town Council as a Burgess and Guild Brother. On the 5th September the Unitarian Association of Edinburgh, and on the 8th the Committee of the Edinburgh Emigration and Aborigines Society, presented him with an address. During his sojourn in Scotland he was elected a Member of the British Indian Society of Edinburgh. A few days after his return to London Babu Dwarkanath received a command from the Queen to lunch with Her Majesty and Prince Albert at Windsor. There were present many noblemen and gentlemen. It was at this party the Queen and the Prince were graciously pleased to comply with his request that their full-length portraits should be taken and intrusted to him for presentation to the City of Calcutta. Her Majesty was further pleased to command miniature portraits of Herself and Prince Albert for his own private collection. Before his departure from England Babu Dwarkanath held a discussion with Mr. Gladstone on the question of the admission of natives of India to Parliament. And the Cymreigyddion y Venni presented him with an Address.

On the evening of the 15th October he embarked on the *William Fawcett*. When Babu Dwarka-

nath arrived at Paris, he had the honor of an interview with Louis Philippe at St. Cloud. During his stay at Paris he received from the Court of Directors a letter presenting him with a gold Medal for the distinguished services he rendered to his country. Babu Dwarkanath returned to India at the end of the year 1842.

On his arrival in India, Babu Dwarkanath proposed the establishment of a school for the education of Hindu girls at his own expense. The project however was unfortunately not carried out. In 1844 he intimated to the Council of Education his desire to pay the expenses to England and education of any students of the Medical College who might accompany him to Europe. The offer was thankfully accepted by two of the most promising youths. Before his departure for Europe, Babu Dwarkanath with the assistance of Mr. Deans Campbell, established the "Bengal Coal Company."

Babu Dwarkanath made a second voyage to England on the 8th March 1845, on board the steamer *Bentinck*.

At Cairo he met with a distinguished reception from the Viceroy. While in Naples, the English ambassador, Sir William Temple, presented him to the King. Babu Dwarkanath arrived in London on

the 24th June 1845. The Queen received him very graciously and commanded him to stand behind her throne, an honor conceded only to a few. Her majesty accepted some of the valuable presents which Babu Dwarkanath brought for Her. Babu Dwarkanath was invited to Buckingham Palace. It was on this occasion the miniature portraits were handed to him. During his sojourn in England he had the literary celebrities about him at dinner. About this time he was endeavouring to obtain materials for a biography of David Hare. He did not live to execute the work.

In 1845 Babu Dwarkanath paid a visit to Ireland. He crossed over from Liverpool where he stayed one day to receive the hospitality of the Mayor. On landing in Ireland he was invited to a grand dinner given by Mr. Martley, Managing Director of the P & O. Steam Navigation Company. He afterwards accepted His Excellency the Viceroy's invitation to dine at the Vice-regal Lodge, where he met the commander-in-Chief and other celebrities.

At the end of June his health began to give way. On the 30th of that month he went to a dinner party at the Duchess of Inverness'. During dinner he had a sharp attack of ague, which



which made him quite prostrate. Dr. Martin, who attended him, advised him for a change of air. He went to Worthing, but he could not recover from the change. Babu Dwarkanath returned to London, and Drs. Martin, Bright, and Chambers now attended him. At last he succumbed to remittant fever. He died in the fifty-second year of his age, on the 1st of August 1846. His remains were interred on the 5th August in an unconsecrated portion of the cemetery at Kensal Green. His funeral was attended by his suite, friends, and the Medical students who were being educated at his expense, by four Royal carriages, and the equipages, of many of the Nobility.

BABU MUTTYLALL SEAL.

Babu Mutty Lall was born in Calcutta in the year 1792. He could boast of no high lineage. He was the only son of Babu Chaitan Charan Seal, who was a dealer in cloth.

Babu Mutty Lall learnt the elements of his vernacular in a Patsala, and then attended an elementary English School kept by Mr. Martin Bowl, and subsequently he matriculated in a high school, which had been established at Colootolah

by Babu Nityananda Sen. What he learnt at school was but little. Babu Mutty Lall had a liking for figures. He also wrote a fine hand; and could imitate the singularities of other people. He could play on musical instruments, and took an active part in his youth in amateur musical performances.

Babu Mutty Lall lost his father when he was only five years old. There being no other guardian he early contracted dissipated habits, and soon ran harum scarum through his patrimony. Babu-Bir Chand Seal, who stood as self-elected guardian, married him at his seventeenth year, to a daughter of Babu Mohun Chand De. Babu Mohun Chand, seeing the extravagant life he was leading, took him on a pilgrimage up the country. But he was disappointed in his expectation that the change of place would make a change in the habits of his son-in-law.

Babu Mutty Lall however renounced his idle life when he was twenty-four years old. In 1815 he came to know some Military officers in the Fort, and received orders to supply them with stores. After eking out his livelihood in this way for two years, he obtained an employment as a Custom's Daroga. He did not continue long in that capacity.

His uncle Babu Gour Mohun Seal bequeathed a fortune to his daughter. Her husband, Babu Komul Lochun Mullick, departed this life about this time, leaving his widow and two sons who were minor. The widow proposed to her cousin, Babu Mutty Lall, to take up the management of her estate. He consented to her proposal and obtained her permission to reserve a portion of her estate for speculations at his own risk ; and he lost by them. Notwithstanding this loss, he continued in the speculations into which he had launched. In 1819 empty bottles and corks were selling for a trifle, and he made a bargain of a large quantity. Soon after an extensive demand for those articles sprung up, and he gained a prodigious amount of money in the shape of profits by their sale. From the sale proceeds of the empty bottles he repaid the sum he had borrowed of his cousin, and employed the surplus in fresh speculations.

Thoroughly grounded in knowledge of the market and its fluctuations, he established his reputation in the mercantile world. In 1820, Babu Mutty Lall became Banian of Mr. Smithson. He was also employed as Banian by many commanders of the Indiamen of those days. He realized large commissions by the sale of the cargoes they

brought out from England. He continued in this employment till the abolition of the late East India Company's trade in India and China. Within so short a time he acquired so much information that he was able to lead a successful commercial life. He was now sought after by the European merchants, and he became Banian successively to eight different firms.

Babu Mutty Lall founded the first Indigo Mart under the style of Messrs Moore, Hickey & Co. He was a first rate judge of country produce, especially of indigo, sugar, rice, and saltpetre. About this time Messrs Livingstone, Dearman & Co, received a large order for the purchase and shipment of sugar. He as Banian was consulted. But he expressed himself against the execution of the order. The transaction was but reluctantly abandoned as they would be deprived of their commission. In due course the London firm wrote to the Calcutta firm to convey their warmest acknowledgments to the Babu for his sound advice which only saved them from a heavy loss.

In his dealings with the firms which he served as Banian, he was faithful and upright. While he was connected with Messrs Tulloch & Co., he was advised by a friend not to supply the firm

with any more funds as it was in a tottering condition. But he declined to listen to them saying that he felt it his duty to advance funds to it. Babu Mutty Lall established agencies in the Mofussil to meet the requirements of the several firms to which he became Banian. This gave him the idea of procuring particular articles at the local marts. This idea was his own, and he was the first person who carried it into effect. On the reduction, in 1836, of the duty in England on East India sugar from 32 to 24 shillings per ton, he purchased about twelve lacs rupees worth of Benares sugar at about nine rupees per maund, and sold the same at a profit of two to three rupees per maund. Perceiving the advantage of exchanging the products of the country for the manufactures of Europe, he used to import from England cotton piece goods and iron. He was very fortunate in all his speculations. Everything he touched was changed into gold. He now invested a large portion of his capital in ships, and soon became a large shipowner. He was the first person who introduced among the shipping here Tag steamers. Almost all the vessels that he owned were at last wrecked at sea, and he obtained immense sums of money from underwriters in the

satisfaction of the loss. Babu Mutty Lall had a practical knowledge of engineering and architecture. He designed and built the numerous houses, godowns and villas on lands purchased by him.

Babu Mutty Lall soon became a large zemindar. He gave loans to many zemindars on the mortgage of their estates, in the belief that that was the safest investment that could be desired. Most of these zemindars being insolvent he foreclosed and took possession of their estates. In this way he became the proprietor of several large estates. He purchased many properties in the town and its vicinity. In his career as a zemindar, Babu Mutty Lall once came to grief, having been indicted in the Supreme Court by Jaya Gopal Chatterjee for perjury, with him were associated as co-defendants the late Babu Ramaprasad Raya and a few others. The unsupported testimony of the prosecutor vitiated the indictment. Babu Mutty Lall was more remarkable for his foresight, resolution and persistence, than for urbanity of disposition.

He always regarded the rights of the ryots as dear to him. On one occasion when he visited one of his estates, his ryots prayed to him for

remission of rent on certain reasonable grounds. On being satisfied with the reasonableness of those grounds, he gave up his claims, amounting to a very large sum of money. At a monetary crisis several Europeans and Natives in distress, applied to him for help and he liberally accommodated them. By these loans he lost several lacs of Rupees. Soon after the commercial crisis of 1847, he retired from business.

His eldest son following in the footsteps of his father, established the firm of Messrs. Oswald, Seal & Co. But owing to his connection with the firm Babu Mutty Lall had to pay all its liabilities amounting to about four lacs. He also paid a similar amount to Messrs. Livingstone Dearman & Co., owing to the partnership of his third son. His total loss in business was more than half a crore of Rupees. He nevertheless bequeathed a colossal fortune to his descendants.

In 1841, he established an Alms House at Belghoria. He always provided the orphans and widows of respectable Hindu families with pecuniary support ; and afforded similar support to indigent relatives and superannuated servants. On the occasion of the marriage of his eldest son, he liberated the prisoners who had been under-



one o'clock of the 20th May 1854, in the sixty-third year of his age.

RAJAH SIR RADHAKANTA DEVA,
BAHADUR, K. C. S. I.

Rajah Sir Radhakanta was the son of Rajah Gopimohun, who successively served as Dewan to Mr. John Stables, member of Council, to General Carnac, first Commander-in-Chief, and to Sir J. Macpherson, Governor-General of India. Gopimohun received the title of *Rajah Bahadur* from the Government. His natural intelligence was great. He was a good Persian scholar, and knew a little of Sanskrit also. He took delight in the study of geography and astronomy. He constructed terrestrial and celestial globes, and prepared a map of the world according to the Hindu system. One of the curious instruments he left unfinished was an attempt to construct a permanent Calendar to indicate years, months, days of the week, Phases of the Moon, and of constellations. Another machine, equally unfinished, was a self-moving punkha. He had a passion for machinery. He retained Chinese mechanics, and through their aid set about the cons-

truction of many curious machines. Rajah Gopimohun was a great patron of music and letters. It was through his exertion that the popular form of Bengali music called *half-akrai*, was invented. He subsequently became the President of the Dharma Sabha, and headed the Sati Repeal movement. He was respected equally by both Europeans and Natives. Lord William Bentinck highly esteemed him.

Rajah Gopimohun was adopted by Maharajah Navakrishna, who subsequently had a son born unto him. The son Rajah Rajkrishna was of an indifferent moral character. His life as it were was a Byronic revolt against society and morality. He openly indulged himself in all sorts of forbidden food, and retained Mahomedan cooks. He largely patronised Mahomedan courtesans and courtiers. He spent a good deal of money in celebrating the *Mohurum*. He kept the *goarah* and went beating his breast with the Mahomedans as a most devout believer. In other respects also he conducted himself like a true Mahomedan. But though he conducted himself like a Mahomedan he belonged to the Hindu community. Rajah Gopimohun died on the 17th March, 1836, in his seventy-third year of his age, leaving an only son, Radhakanta. Lord Auckland

on receiving intelligence of the Rajah's death, sent to his son a letter of condolence.

Rajah Sir Radhakanta was born on the 10th March, 1783, at his maternal uncle's house in Calcutta. He was no ordinary student. While yet a boy he distinguished himself as a Sanskrit, Arabic and Persian scholar. He acquired a respectable knowledge of English at Mr. Cumming's Calcutta Academy.

In 1816, he colleagned with Sir Edward Hyde East in establishing the Hindu College, and took an active part in the growth and development of this Institution. For many years he attended the College daily, framed rules for its proper management, and used his best endeavours to bring the College to a flourishing state. He was also a constant visitor to, and for some time Hon. Secretary of the Sanskrit College.

Rajah Sir Radhakanta took a warm interest also in the welfare of the minor and auxiliary schools established by David Hare, and exerted himself to improve the Patsalas by introducing order and system into them, by placing them under active supervision, and by testing their progress by periodical examinations.

On the formation of the Calcutta School Book

Society, he became one of its most active members, and gave his advice and directed the compilation of suitable school books; and helped in the introduction of those works into native schools. When the Calcutta School Society was established he became its Honorary Secretary. In conjunction with David Hare he did a great deal to promote the vernacular education in the country.

In 1820, Rajah Sir Radhakanta published the first Bengali Nitikatha and also the first Bengali Spelling Book or Reader after English model. He compiled and published several Bengali primers and other school books, the first of its kind in our language, which immensely facilitated the acquisition of knowledge and thereby rendered an incalculable service to the cause of vernacular education.

Conjointly with the late Gauramohana Vidyalankar, the Head Pandit of the Calcutta School Society, he prepared and published a pamphlet on the importance of female education. He advocated the education of native females in their own homesteads under some sort of general supervision. Rajah Sir Radhakanta was a leading member of the Landholders' Association, and took an active part in the grandest movement against

Lakheraj Resumption. On the establishment of the British Indian Association in 1851, he was elected its President. He took an active part in its proceedings, and continued in that capacity till his death - .

On the 20th May 1827 he communicated to the Royal Asiatic Society very valuable information, on the authority of the Agni Purána that the division of a day into twenty-four hours is of Sanskrit origin. The Society forwarded to the Governor-General of India a copy of the Resolution on that communication in order that His Excellency may be aware of the high respect which that scientific body entertained for his talents.

On the 8th January 1845 Rajah Sir Radhakanta was elected the Vice-President of the Agricultural Society of India. In that capacity he used his best endeavours in furthering the objects of the Society, and wrote many valuable papers on the subject of the agriculture of Bengal which were published in the early numbers of the Transactions of the Society. He translated into English a Persian work on Horticulture, which was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland.

But his fame rests mainly on his voluminous Sanskrit Encyclopedic Lexicon, a splendid monument of Hindu literature, which absorbed the best portion of his life. To this gigantic work he devoted nearly fifty years of his life, and a large portion of his fortune.. The first volume appeared in 1822, and the seventh or last volume was published in 1852, and the Appendix in 1858. As a reward for his trouble and labor he received the approbation of kings and *savans* of Europe including that of our beloved Empress. The learned Societies of Europe and America sent him diplomas of honorary and corresponding memberships. The Czar of Russia, the King of Denmark, and our Empress sent him splendid medals. In 1835 in appreciation of his ability, uprightness and public spirit, Government requested him to be a Justice of the Peace and an Honorary Magistrate of Calcutta.

In 1837 Governor-General in Council conferred on him the title of *Rajah Bahadur*. In 1842 the Rajah made a pilgrimage to Gaya, where he met with the Rajah of Tekari, and on his way back he attended the Durbar of the Nawab of Murshedabad, and received from His Highness honorary presents. About the middle of 1848 a

danger befell the Rajah which staked his life, honor and property. He was saved only by his innocence. Shortly after his trial, congratulatory letters to the Rajah arrived from all ranks and classes of people both Europeans and Natives.

He was a staunch Hindu ; but he was tolerant of the faith of others. He set his face against Lord William Bentinck's law for the abolition of *Sati* ; he patronized the Dharma Sabha ; he agitated against the enactment of the *Lex Loci*, and against the Association of Friends in their movement for the suppression of polygamy. In all these movements he did not exercise a progressive influence.

On the 25th of November 1859, some of the most respectable and intelligent members of the Native community presented the Rajah with a very appropriate address expressing their high sense of esteem towards him for his labors in the cause of native education and of Sanskrit literature, and asking him to sit for his full-length portrait. In 1866 the Queen admitted him to the Order of the Knight Commander of the Star of India.

Rajah Sir Radhakanta died on the 19th April, Friday, 1867, at Brindavana, in the eighty-fourth year of his age.

THE HON. SHUMBHU NATH PUNDIT.

The Hon'ble Shumbhu Nath Pandit was born in Calcutta in the year 1820. He sprung from an humble parentage. His parents were Kasmirian Brahmins by birth. His father, Sadasib Pandit, was a good Persian scholar, and was a Peshkar of the late Sudder Court. In his infancy Shumbhu Nath was adopted and reared by his uncle. The climate of Calcutta not being congenial to Shumbhu Nath, he was sent to Lucknow to spend a few years with his maternal uncle, under whose superintendence he prosecuted his Urdu and Persian studies. From Lucknow he was sent to Benares to learn English. When he was fourteen years old he came back to Calcutta and was admitted into the *Oriental Seminary*. At school he was active, but sustained labor he could not undergo. He possessed a comprehensive and grasping mind, and learnt quickly what was taught to him. He however was not a brilliant boy at school. Goodness of heart, suavity of manner, and his frankness of disposition made him the pet of his fellow students and of the masters of the School. For some time he had no fixed purpose. He at length devoted himself



THE HON. SHUMBHU NATH PUNDIT.

to the study of literature which he prosecuted with zeal and vigour. For mathematics, either pure or mixed, he seemed to have had no taste.

Straitened means compelled him early to seek for employment. He left school in 1841, possessed of a considerable knowledge of the English language and literature, and with a fair reputation for Persian. He commenced his career as an Assistant to the Recordkeeper of the late Sudder Court on Rs. 20 a month. In addition to this resource he earned a little by translating records and other official papers. From this low position Shumbhunnath rose to rank, distinction and wealth by dint of his remarkable intelligence, honesty and energy. Mr. Macleod used to speak highly of him as an intelligent translator of Persian and Bengali documents ; and Mr. French held a very high opinion of his knowledge of Persian, Hindi, Bengali and English languages. His attainments and pleasing manners attracted the notice of Sir Robert Barlow, who, in 1845, promoted him to a Mohurirship under him. While he was in the capacity of Decreejari Mohurir, he published a pamphlet "On the Being of God."

He was President of the Bhowanipore Brahmo Somaj, when the late Babu Harischandra Mooker-

jea and Babu Annadaprasad Banerjea were its zealous members. In 1846, Shumbhu Nath edited and published his notes and comments on Bacon's Essays. On receiving a copy of this work, Capt. Richardson conveyed his thanks for his explanations saying, that the notes and comments did him great credit. Soon afterwards he published another pamphlet "On the Law relating to the Execution of Decrees." This pamphlet made a favorable impression on the Sudder Judges, and on the Government. At this time the post of Reader became vacant, and Shumbhu Nath applied for it. But he was disappointed because his lungs were then affected. Sorely disappointed he laid bare his mind to a friend, who advised him to join the Bar. Before he was authorized to appear at the Pleadership examination, Shumbhu Nath had to produce a certificate of his character. On the 19th July 1848, the late Mr. Kirkpatrick, who was then the Registrar of the Sudder Court, gave him a few lines testifying to his character, and his competent knowledge of the English language as well as of the principal oriental languages ; and his acquirements in general, which were of a respectable order, and not less so in the laws and regulations. On the 16th November

1848, he received the Sunnud. Extensive observations and wide study qualified him for his new career. Possessed of a vigorous intellect and well stored mind and capable of generalisation and abstraction he pursued his career as a Pleader. At the Bar he was thoroughly independent, and had a strong sense of justice. He was an excellent criminal lawyer. While thus engaged in his professional duties he set apart some hours for study, and wrote several law articles in the *Hindu Patriot*, which attracted the notice of the Judges. It was at this period that a school for the education of the native girls was established by the Hon'ble Mr. Bethune; and Shumbhu Nath placed his daughter in that institution.

On the 8th April 1852 the Hon'ble Mr. Bethune wrote to him a letter informing him that the Calcutta School Book Society was about to reprint Pearson's *Báhyavali*, and asking him to supply a few pages on law terms and subjects connected with Courts of law which would add very much to the usefulness of the work. Shumbhu Nath accordingly supplied the desideratum.

On the 28th March 1853 he was appointed Junior Government Pleader. Soon after his appointment he was deputed by Government to

Murshedabad to conduct the prosecution of Aman Ali Khan Bahadur and others, ministers and courtiers of His Highness the Nawab Nazim of Bengal charged with the murder of a slave.

In 1855, on the nomination of the Council of Education the Government appointed him to the Chair of Regulation Law in the Presidency College on a salary of Rs. 400 a month. His lectures to his pupils were lucid and happy expositions of the important law of Landlord and Tenant and the enactments of 1793. He published some portions of his lectures. He held this office for about two years. In 1861, Shumbhu Nath succeeded Babu Ramaprasad Raya as Senior Government Pleader. Shortly after his elevation an important case came up before the Chief Justice, the Hon'ble Sir Barnes Peacock, in which Shumbhu Nath appeared for the Respondent, and the Advocate General for the Appellant. The manner in which he conducted the case and the speech he delivered in behalf of his client, displayed his forensic abilities, and oratorical powers. Before nominating Shumbhu Nath the Chief Justice wrote to him to enquire whether he was willing to take his seat on the Bench. In due course the Royal Letter Patent conferring the appointment

on him came out accompanied by a private letter from Sir Charles Wood, the then Secretary of State for India. Shumbhu Nath accepted the high office. His legal lore, industry and honesty made him fully equal to the great but difficult task which lay before him. When he was elevated to the Bench, his friends and co-pleaders entertained him at a public dinner.

For his able and upright administration of justice he was preeminently distinguished. He took an active part with the Chief Justice in settling the important law relating to the resumption of Lakheraj lands. On questions of facts he had no equal. As a lawyer, he was without a rival at the time he left the Bar. He was one of the most amiable and courteous gentlemen that ever graced the seat of justice. As a man he had many of the endearing virtues of private life, which induced the love of all who came in contact with him ; he was simple in his habits, meek and gentle, benevolent and affable, modest and unobtrusive.

Although he rose from obscure origin, he was not ashamed of his former life. Hospitality and benevolence were the principal traits of his character. He was a good angler, and

was very fond of fishing. He seldom took part in political discussions. His conversation was always charming. He was unbiassed in his observation and a fair critic. His wit was innocent ; and he never wounded the feelings of a fellow being. He did not move much in society, nor identified himself with any public movements. He was for some time a silent member of the British Indian Association. From his extreme sensibility he often avoided attending Levees and Balls in the Viceregal Palace or at the Belvedere ; and it was this disposition of mind which kept him back from attending the Agra Durbar although he was then in that city, and was invited to attend.

Three fourths of his income he spent in charities and hospitality. He supplied medicine gratuitously to the indigent sick. He was a warm friend and promoter of education, and he maintained a great number of orphans and poor boys at school. He was free from bigotry and superstition.

His lungs were affected from his early years, which latterly gave him very much pain. A huge carbuncle hastened his death. The best medical advice was procured for him, but without

any avail. He expired on the 6th June 1867, in the forty-second year of his age.

In his public capacity, first as a pleader and subsequently as a Judge, he distinguished himself by his strong sense of justice and independence of character, his quickness of perception and depth of penetration, and his remarkable legal attainments and forensic ability ; and he gained the approbation of both the Bench and the Bar.

The Hon'ble Chief Justice in conveying the melancholy intelligence of the premature death of Shumbhu Nath to the Viceroy, observed that " so far as Mr. Justice Shumbhu Nath was concerned, the experiment of appointing a native gentleman to a seat in the High Court has succeeded. He had a considerable knowledge of his profession and a thorough acquaintance with the Natives. I have always found him upright, honorable and independent, and I believe that he was looked up to by his countrymen with respect and confidence." The Viceroy caused a notification to be published in the official Gazette, in which the expressed his sincere regret at the death of Shumbhu Nath, and his entire concurrence in what has been said by the Chief Justice. To

honor the memory of Shumbhu Nath, his friends and admirers met together shortly after his death ; and resolved upon taking a full-length portrait of him.

BABU RAM GOPAL GHOSE.

Babu Ram Gopal Ghose was born in Calcutta in the month of October, 1815. His father, Babu Gobind Chundra Ghose, was a tradesman and also the agent to the Rajah of Cooh Behar. By his mother's side he was well connected ; his grandfather was Dewan Ramprasad Sing. Babu Ram Gopal acquired the rudiments of English education in Mr. Sherbourne's School. His transition from the school to the Hindu College was associated with a curious anecdote. He was a brother-in-law of the late Hura Chundra Ghose, Judge of the Small Cause Court. On the night of Babu Hura Chundra's marriage, Babu Ram Gopal then a lad, offered in school-boy fashion to wage a literary squibble with the bridegroom. Babu Hura Chundra was a student of the Hindu College and by a few years his senior. Struck at his intelligence he advised him to join the Hindu College. Babu Ram Gopal accordingly moved



his father to send him there; and in the thirteenth year of his age he entered the Hindu College.

His original name was Gopal Chundra. When he was introduced to the Hindu College Mr. D'Anseme asked him his name. Ram Gopal was con-
fused and he uttered only Gopal. Mr. D'Anseme asked the initial whether it was Ram Gopal. He replied, yes. And henceforward he was called Ram Gopal instead of Gopal Chundra. In the Hindu College he traced his thorough education in English, and laid the foundation of his future greatness. His father's straitened means did not allow him to continue a pay boy; and he was at last put on the free list.

Throughout his college career he was conspicuous for pluck, manliness and decision of character. In the fourth form his prize essays were considered creditable by Dr. Wilson, and he was commended for his high attainments. During this period of his life he was indefatigably diligent and insatiably curious; and he is said to have shown remarkable gentleness and sweetness of disposition. Although his studies in his College were of a limited range, he made up for the deficiency in the department of litera-

ture by an after-course of study by himself. When very young some of his friends took a fancy to select crests and mottoes, and Babu Ram Gopal selected for himself a broken pillar with the motto, "break me you can but bend me you cannot." And throughout his life he never departed from it.

While Babu Ram Gopal was in the College Mr. H. L. V. Derozio was appointed one of its teachers. He introduced a system of instruction which greatly moulded the character of his pupils and helped them to chalk out a brilliant career for themselves. The influence of such instruction was exhibited in the public and private life of Babu Ram Gopal. Mr. Derozio not only ingrained their minds with enlarged and elevated sentiments, but also taught them to emancipate themselves from superstition and antiquated bigotry. Such a training naturally led them to break through their prejudices; and Mr. Derozio carried them through different course of studies, and established a debating club for them to practise oratory. Babu Ram Gopal made his way to the club, and there he read the standard English poets and prose writers, discussed philosophy, and held literary

chit-chat of an interesting and elevating character. In this club his ideas were renovated by discourse and increased by reading. Now his knowledge became considerable, and views extensive. But straitened circumstances compelled Babu Ram Gopal to quit the College in quest of employment. About this time Mr. Joseph, a Jewish merchant, came out to trade in the East Indies. He brought letters of introduction to Mr. Anderson of the Firm of Colvin & Co., and applied him for an assistant. Mr. Anderson, as requested, asked Mr. David Hare, who selected Babu Ram Gopal.

When he was seventeen years old Babu Ram Gopal began life as an assistant to Mr. Joseph on a small salary. No sooner he took service under Mr. Joseph, than he was asked by him to prepare an account of the indigenous products and manufactures of Bengal and its export trade. In preparing the account he collected a mass of valuable facts, and rose in his master's favor. In the discharge of his duties he gave so much satisfaction to Mr. Joseph that on an occasion of his visit to England, he confided the charge of his firm to Babu Ram Gopal, who conducted the business with care and prudence and showed good profits to his master on his return to India.

Although much of his time was devoted to the business of the firm, he did not neglect to improve himself by self-study. He read much and wrote much, and talked more in debating clubs and societies, and in public. Now Mr. Derozio made himself a sore to the eyes of the Hindu members of the Committee of the Hindu College by his free teaching, and was removed from his service. But having still the welfare of the boys at heart, he set up a debating club under the style of the Academic Institution. His pupils regularly attended its meetings, and freely gave vent to their views in all the discussions which were carried on there. Babu Ram Gopal was a frequent debator at that Institution which "proved to him what the Oxford Club proved to several English orators." The Institution was patronized by Sir Edward Ryan, Mr. W. W. Bird, and Mr. David Hare. Mr. Bird was once so much struck at the fluency of Babu Ram Gopal that he asked Mr. Derozio to introduce him to the speaker. In the midst of business Babu Ram Gopal was not without literary aspirations. He found time to write in the *Ganeshan*, a series of letters signed "Civis" on the Indian Transit Duties. Subsequently he became

the editor of the diglot : and on the demise of that paper, he established another called the *Spectator*. In 1833, Mr. George Thompson came out to India. He was a man of the same views and sentiments with Babu Ram Gopal, and they cooperated with each other and founded the British Indian Society, a society which made its object the social and political improvement of India.

Mr. Kellsall joined Mr. Joseph ; and Babu Ramgopal was appointed their Assistant. When Babu Ram Gopal was Assistant, Babu Mutty Lall Seal was connected with the firm. Babu Mutty Lall could discover in him the makings of a merchant and a man, and he declared that ‘Robert’ (by which name he was better known in the mercantile world) “will distinguish himself in his profession as well as in the world.” Both the merchants for some time pulled well, but at last they broke out. When Mr. Joseph retired from his partnership with Mr. Kellsall, Babu Ram Gopal joined the latter as his partner ; and they carried on business under the style of Messrs. Kellsall and Ghose. The firm went on very prosperously for several years. But in 1846, a misunderstanding took place between the partners, and Babu Ram Gopal dissolved his partn er-

ship with Mr. Kelsall, and retired from the firm with more than two lacs of Rupees. Babu Ram-Gopal, though rich, was averse to lead an idle life. He wanted some occupation to keep him engaged. The second Judgeship of the Small Cause Court was offered to him, but he had resolved from a long time "not to eat the Company's salt." And accordingly Babu Ram Gopal declined the offer. He opened a firm on his own account. The prospect, though discouraging in the commencement, gradually brightened up. The export of Arracan rice threw money into his pocket. He opened branch firms at Akvab and Rangoon. He soon established himself as a merchant, and he so identified himself with the European merchants of Calcutta that on the 26th November 1850, he was elected a member of the Bengal Chamber of Commerce. For some years he carried on business singlehanded. Mr. Anderson from England encouraged him in this enterprise, and assisted him with commissions. In 1854, Babu Ram Gopal took one Mr. Field as a Partner who continued for a short time only. In 1847 came the celebrated commercial crisis, which gave a death-blow to many a firm in Calcutta. Babu Ram Gopal remained firm. He had

drawn bills to a large extent on houses in England, and he would heavily suffer, in case the bills were not honored. Under such circumstances he was in sad distraction of mind ; and a friend of his suggested the expediency of a *Benami* transaction. But Babu Ram Gopal with great fortitude said in reply that, "he would rather sell the last rag he had on his back, than deceive his creditors with such swindling tricks." Fortunately not a single bill was dishonored ; and he honorably escaped the crisis. He possessed an immense knowledge of Indian commerce. He was frank, manly, and above board in all his dealings. When the cry of being a mutineer was raised against him during the mutiny of 1857, and the confidence of his constituents in Manchester and Liverpool was shaken, Mr. Wilson in England, came forward to his support and assured them that if they lost any thing by Babu Ram Gopal's misconduct he would make good the loss. And once a native gentleman had advanced him a lac of Rupees, and the only security he had taken was a simple receipt. Some of his friends advised him to take from Babu Ram Gopal good securities, but he scouted the idea saying that "he could no more believe that Ram Gopal would

deceive him than the sun would rise from the west."

Babu Ram Gopal now became a rich man and rolled in prosperity. He lived in a high style at his villa at Kamabati, where he entertained his friends in the most splendid manner.

Babu Ram Gopal was Secretary to the Native Benevolent Institution for many years; and he exerted himself to promote its welfare. He took an active part in the cause of education. He established a school in Calcutta and a library in connection with it. Babu Ram Gopal cooperated with Mr. David Hare in various ways and used to visit his school and offer prizes to the meritorious students. He did the same to the Hindu College, his *alma mater*. There was at this time scarcely a school to which he did not give encouragement and aid. He took warm interest in the Medical College. He cooperated with Babu Dwarka Nath Tagore in deputing the first four students to England for professional education. The Hon'ble Mr. Bethune obtained for him a seat in the Council of Education in September 1845. He proved exceedingly valuable to his colleagues, who always admired him for his intelligence and public spirit. Babu Ram Gopal

first initiated the grant-in-aid system in Bengal. When a member of the Council of Education he indited several elaborate and valuable minutes showing the defects of the principal educational institutions.

About this time the Hon'ble Mr. Bethune mooted the question of female education; he asked Babu Ram Gopal's cooperation. Babu Ram Gopal assisted this philanthropist heart and soul in carrying out his benevolent object. The fruit of their combined effort was the Bethune Female School. Dr Mouat consulted Babu Ram Gopal on the establishment of universities, and submitted to him his plan. Babu Ram Gopal assisted him in the early working of the Bethune Society. In the Hindu widow marriage movement, he also took an active part.

Babu Ram Gopal now showed a bent to politics. He frequently exhibited his political aspirations at the meetings of the Society for the Acquisition of Knowledge. Mr. Hume always caricatured him in the *Star*, but he could not refrain from calling him "the mighty Babu Ram Gopal." Imbued as he was with English ideas, he was nevertheless a genuine patriot. He felt deeply and fought boldly for his country. The most

eminent services Babu Ram Gopal rendered to his country were on some of the occasions on which he delivered his memorable speeches. He had all the elements of a true orator in him. At a meeting of the inhabitants of Calcutta for doing honor to Lord Hardinge he carried his proposition of erecting a statue to him against the three eloquent Barristers of the time Messrs. Turton, Dickens and Hume. The next day the *John Bull* "made the startling announcement that a young Bengali orator had floored three English Barristers," and called him "the Indian Demosthenes."

The speech he delivered at the Charter meeting held at the Town Hall in July 1853 was lauded by the *Times* as a "master-piece of oratory." Mr. Hume, Editor of the *Indian Field*, highly praised his speech on the occasion of the Queen's Proclamation and remarked that if Babu Ram Gopal had been an Englishman, he would have been knighted by the Queen. Babu Ram Gopal was expelled from the Agri-Horticultural Society on account of his Black Act speech. He now wrote a powerful pamphlet in reply to his opponents. Dr. John Grant would not at first believe that it was an unaided production of a native. For his celebrated speech at the Calcutta Justices'

meeting on the Burning Ghat question he will ever be held in grateful remembrance by the Hindu community. As a speaker and writer he had a singular command of pure idiomatic English, and he so thoroughly identified himself with the subject he discussed or advocated, that it was difficult to believe, that English thought and expressions were foreign to him, and that he had not been brought up in the English household. Mr. Cochrane on one occasion remarked that he seldom listened to any one who was more eloquent, never to one who was more zealous than Babu Ram Gopal was in advocating all measures which had any tendency to benefit his countrymen.

The Government valued his opinion and entertained a very high opinion of Babu Ram Gopal's ability and qualifications for public business. He was a member of the Police Committee of 1845, of the Small Pox Committee of 1850, of the Central Committees for the collection of works of industry and arts for the London Exhibition of 1851, and the Paris Exhibitions of 1855 and 1867, and of the Bengal Agricultural Exhibition of 1864. He was an Honorary Magistrate and a Justice of the Peace for Calcutta. He was besides a member of the Bengal Legislative

Council from October 1862 to October 1864. In this latter capacity he rendered most valuable services to the State. Babu Ram Gopal was connected with the Agri-Horticultural Society, and lent his personal aid towards the furtherance of its objects. As early as the year 1843 he brought to the notice of the Society the fact of a discovery of the *Argemone Mexicana* as an oil producing vegetable.

There was scarcely an institution, educational, commercial or political with which he was not associated. He was a Fellow of the Calcutta University, and a member of the British Indian Association. He was the President of the District Charitable Society. His was the genuine and unalloyed benevolence towards the mitigation of human suffering and the alleviation of human distress. He rendered valuable assistance in that capacity to the aged and infirm poor of this city. His services have become household words. Sprung from obscure parentage, he rose to a high position and acquired immense influence by the force of his talents and abilities and public spirit. He carved his own way and took an active part in the work of social, moral, and political amelioration of his country. He rendered signal

services to the public by advocating the introduction of the Railway into India. As a public man he was upright, disinterested, and singularly free from prejudice. His moral courage, his independence and his patriotic feelings commanded the admiration of all. He was as firm as truthful. When his father asked Babu Ram Gopal whether he would not save his caste by the simple confession that he had not eaten forbidden food. Baboo Ram Gopal said "Father, I would do any thing for you, yea give up my life, but would not lie."

When the Hon'ble Proserpio Kumar Tagore gave a farewell dinner to Mr. Theodore^{*} Dickens, he asked him whether he would object to his inviting Babu Ram Gopal. He said, "no, not at all." Notwithstanding his old political enmities he proposed Babu Ram Gopal's health and in an eulogistic speech remarked that he was the only man fit to take the position of the leader of the Hindu community.

* In private life he was as charitable, as he was conspicuous for public liberality. There was not a movement for the relief of suffering humanity or for advancement of a national cause to which he did not contribute munificently. He was

generous to his poor relatives ; and ready to assist friends. By his will he bequeathed a donation of 20,000 to the District Charitable Society, and 40,000 to the Calcutta University. And further he cancelled all the debts amounting to 40,000 his friends owed him.

After so successful and glorious a career Babu Ram Gopal died on the 25th of January 1868. He lived and died a Great Commoner. He lived a blessing, he died a benefactor, and his name will ever live an honor to India.

THE HON'BLE PROSONNO KUMAR TAGORE. C. S. I.

Babu Prosonno Kumar Tagore was born in Calcutta in 1803. He learnt the rudiments of English at Mr. Sherbourne's School, and made rapid progress in his studies. His attainments in English literature in the early period of his life were by no means inconsiderable. Although nursed on the lap of luxury he led a life of literary laboriousness and intellectual activity. When young, he started the *Indian Reformer*, which however did not live long. In the columns of his paper he first began to demand for his countrymen those political



rights which were then denied to them, and which they now enjoy. He was the father of Indo-European Journalism.

Thrown into the society of Babu Dwarka Nath Tagore he acquired a taste for public life. He commenced his career as an assistant in the firm of Carr, Tagore & Co. But he did not continue there long. He now evinced a predilection for legal studies and joined the Bar of the late Sudder Court. His accession was hailed by the Judges most of whom were his friends. His profound knowledge of the Indian law, strong common sense and keen sagacity soon brought him to the head of his profession. Urdu was then the language of the Court. He was a Persian scholar and felt no difficulty in making himself heard. He was master of real property law and was deservedly held to be an authority on that subject. He was also the best Regulation lawyer. His contributions to the Hindu legal literature, and the depth of his knowledge of Indian law and procedure, had gained for him the sobriquet of Lord Lyndhurst of Bengal.

He by his unsullied character and successful professional career elevated the Bar to a position of dignity and independence. His success at the

Bar was remarkable ; and latterly he held the office of Government Pleader. He however did not remain long at the Bar. By his profession he had amassed a colossal fortune.

On the formation of the Landholder's Society he was appointed its Secretary ; and in that capacity he exerted to make himself useful to the Society as well as to his country. He took a principal part in the agitation in consequence of Lakheraj resumption by Government, and his exertions resulted in greatly modifying the severity of the Resumption Law.

He conjointly with others established the British Indian Association in 1851. Now Lord Dalhousie sought for his services. Accordingly he was appointed Clerk Assistant to the Legislative Council on Rs 1,200 a month. In that capacity he rendered valuable assistance to the members in the work of legislation. When the Bengal Legislative Council was first established he was appointed a member ; and subsequently in 1867 he got a seat in the Imperial Legislative Council. In the preparation of the Rent Law and the Code of Civil Procedure he gave most valuable aid to both the Councils. Prosonno Kumar was a champion of native education.

He was a member of the Council of Education, and a Fellow of the Calcutta University ; and did an immense service to the cause of native education. Prosonno Kumar under the influence of Sir Edward Hyde East and David Hare projected a scheme of Anglo-vernacular education which has now for more than half a century continued to prosper. He was for some time a Governor of the Hindu College, and an Honorary Magistrate and a Justice of the Peace for the Town of Calcutta. He was associated with various committees on various questions of public importance. Prosonno Kumar identified himself with almost every public movement that had for its object the amelioration of the political, social and moral condition of his countrymen. From the commencement of his public career he was always a staunch advocate of political rights and a zealous promoter in the cause of social reform. He lent his cooperation to Pandit Isvara Chandra Vidyasagara in the cause of widow marriage.

He rendered invaluable assistance to Government by his written opinions on all subjects connected with the administration of the country. The enormous mass of letters and reports and memoranda which he had submitted to Govern-

ment, to the Board of Revenue, and the late Sudder Court, showed the extent, the depth and the versatile character of his knowledge and experience and the value which the Government attached to them, and the frequency with which he was consulted for their sake. The translation of the Vivad Chintamani, the commentary on the Rent Law, and his Vyvastha Patra amply bear testimony to his zeal and ability with which he laboured in the field of authorship. In 1866, Her Majesty the Queen in recognition of his conspicuous public services conferred on him the Order of the *Star of India*. Prosonno Kumar's life was characterized by several acts of public charity. He was one of the Trustees of the Calcutta Brahmo Somaj,—though in his latter days his tendencies were unmistakably orthodox. After a protracted illness he died on the 30th August 1868.

THE HON'BLE ANUKUL CHUNDER MUKERJEA.

Anukul Chunder Mukerjia was born in the year 1829. He was descended from a highly respectable family of Calcutta. His father Babu



Lakshi Narain Mukerjea was Secretary to the Hindu College.

At an early age he learnt Persian under the tuition of a Munshi, the study of which was then regarded as the only passport to distinction and emolument. In the course of two years he acquired a respectable knowledge of the language, and could write and speak correctly and idiomatically. Along with Persian he picked up a little of Sanskrit also. When he was eight years old he commenced his English education in the school of Govinda Bysack. There he read for two years, and subsequently he was admitted in to the Hindu College. In his school days he did not give much promise of future excellence. He was however regular and diligent in his studies. Although he was not a successful student, he was admired by all in his college for his mild temper and unobtrusive character.

He obtained a scholarship. But straitened circumstances did not permit him to continue long in his college career. When he was very young he lost his father; and the large estate which he left was lost by his eldest brother in unprofitable speculations. By the dint of his natural ability, force of character and personal assiduity

he built a handsome fortune for himself. He now searched for an employment. When he quitted the college he had acquired considerable education. He was of untiring industry, and unflinching perseverance. He first betook himself to service as Nazir in the Court of the Magistrate of Howrah, where he laid the foundation of that legal knowledge which led him on to fortune and fame. He held this office for more than five years. A year before he resigned he was introduced by his eldest brother to Mr. Dick, then one of the Judges of the late Sudder Court, in the expectation that he would provide him with a better employment. But Mr. Dick held out no hope to Anukul Chunder, on the contrary advised him to prepare himself for the Bar.

Anukul Chunder followed this advice and began to study law. He prepared himself by private study for the pleadership examination. In 1855 he appeared at the examination and successfully acquitted himself. He began practice in copartnership with Babu Asutosh Chatterjea, and chiefly confined his visits to the Judge's Court at Alipore. Subsequently he established himself at the Sudder Court. When he joined the Bar, he had no friends or patrons to back him, and the exalted

position that he afterwards won, was due only to his own ability and character. Though not laying pretensions to a very high education, he, by his indefatigable exertions, rigid integrity, and superior intelligence, won the confidence, of his clients, and soon attracted the notice of the late Babu Rama Prosad Roy.

He established his reputation as one of the ablest members of the Bar; and he soon became a rich man. On Tuesday, the 6th of June 1867 Justice Punlit died and in the month of July in the same year Babu Dwarkanath Mitter, was raised to the Bench. This greatly enlarged the practice of Anukul Chunder who now became the leader of the Bar. He now attracted the notice of Government by his ability as a Pleader; and on the 24th December 1868, he was appointed Junior Government Pleader. This time he raised the question of a preaulience to a Pleader when in a case a Pleader as well as a Barrister had been retained. On Friday, the 24th of March 1869, he argued this question ably and eloquently before the Justices Bayley and Phear and the Chief Justice, but he was unsuccessful. The decision of the Court went in favor of the Barristers.

On Wednesday, the 12th of February, 1868,,

Anukul Chunder received a letter from the Home Office appointing him a Fellow of the Calcutta University : and on Saturday, the 29th of the same month he was informed by the Registrar of the University that the Syndicate had elected him a member of the Faculty of Law.

The Chief Justice requested him to become an Advocate of the High Court. And he very politely and thankfully declined the offer. On Tuesday, the 15th of April, 1869, his eldest brother died. This gave him a very heavy shock. His health began to decline, every month for at least ten days he was ill of fever, and confined to bed. A river trip and a change to the N. W. Provinces did him no good. He returned back, and took up his residence at Chowringhee where he gradually regained his health.

On Monday, the 21st of February 1870, he was appointed Senior Government Pleader. On Thursday, the 10th of the next month, Mr. Rivers Thompson wrote to him a letter asking him whether he should like to take a place in the Bengal Legislative Council. During his brief connection with the Council he rendered valuable assistance in the revision of the Rent Procedure Act.

On Tuesday, the 29th of November, 1870, the

Secretary to the Viceroy and Governor-General of India wrote to him a letter offering him a seat on the Bench of the High Court, which Anukul Chunder accepted, and consequently he resigned his seat in the Council on the 1st of December. He got this high appointment and was sworn on Tuesday, the 6th of December, 1870. On hearing of his elevation to the Bench the Hon'ble Mr. Justice Markby and Mr. Lattey, an Attorney-at-Law, in England, conveyed their best congratulations to him. He sat on the Bench for eight months and a few days. He discharged the arduous duties of a Judge with great independence and ability. By his strong common sense, patient industry and unobtrusive merit he rose from the petty post of Nazir, and died a Judge of the High Court. He had a large head and was possessed of a heart that was full of the milk of human kindness. Anukul Chunder was a man rather of a retiring than of an obtrusive habits. He never sought notoriety, and it can be emphatically said of him that his was a modest merit. To this he added a suavity of manners. During the brief space of time that he occupied a seat on the Bench, he made himself singularly popular

both among his colleagues on the Bench as well as among the members of the Bar. The decisions that he delivered from the Bench were always marked by a rare combination of judicial acumen and freedom from bias. He never allowed his judgment to be warped by prejudice of any description whatever. He had no peculiar mood through which to view justice. He gave his decisions without reference to any extraneous circumstances whatever. He was neither democratic nor aristocratic in his tendencies,

On Wednesday the 16th August 1871, he attended the High Court and delivered a judgment in a certain case; he then came in his chamber to lunch, and was suddenly seized with a headache, and with great difficulty he spoke to his friend Mr. Justice Mitter to have him removed to his house at Chowringhee. Drs. Payne, Fayrer and others attended him; but nothing could save his life. He died at the age of forty-two on the 17th of August, 1871.

When the news of his death reached the High Court, the learned Judges heaved sighs and closed the Court on its Appellate and Original Sides. The late Chief Justice Norman from the bench of the Appellate Court, said "the Government have

lost a most valuable public servant, a judge devoted to his duties, most calm, and conscientious, laborious, thoughtful and considerate of the interests and feelings of every body who came before him, whether suitor or advocate." "To say that he was truthful, is but a small thing. He was perfectly candid. As an advocate he never would overstate his case, he never would put a false colour or misrepresent facts. Independent and courageous in the highest degree, he never shrank from contending against the opinion of the Court, however strongly it might be expressed against him, even though he felt that the interests of justice or of his client required that he should maintain his position. His character was marked by frankness, simplicity, and entire freedom from affectation." "He possessed in an eminent degree the feelings of a perfect gentleman and a man of honor." "Our conversation was always upon the same footing as if he had been of the same blood and the same education as myself; I always felt most thorough and complete sympathy with him in every thing." On the other hand Mr. Justice Phear closed the Court on the Original Side, and paid some tribute to the memory of the deceased with much feeling.

MICHAEL MADUSUDAN DATTA.

Michael Madusudan was born in Sagardari in the zillah of Jessore in 1828. His father, Rajnarian Datta, was a well known pleader of the late Sudder Court. By his acquirements in the laws and regulations, and by his other qualifications he established his reputation as a successful pleader. The way in which he used to conduct cases, the display he made of the acuteness and vigour of his mind, and of the skill and diligence in his profession, won him the confidence of his clients. By his profession he acquired an immense sum of money, and purchased several estates. He had three children, among whom Michael Madusudan was the only survivor.

Michael Madusudan was brought up with great care and affection. He learnt his vernacular in a little school kept by a pedagogue. Possessed of an easy competence his father placed him in the Hindu College, where he prosecuted his English and Persian studies, for some years, with diligence and assiduity, and distinguished himself as one of the most brilliant scholars. He was a medallist of that College.

Michael Madusudan early shewed a predelection



for Christianity ; and when he was only seventeen years old he became a convert to Christianity. But as he was the only son of his father, his two brothers having died in their infancy, his conversion was not viewed with any great repugnance by his father, who sent him to Bishop's College to complete his education. Here he remained for four years, and learnt Greek and Latin. In this College his reading was extensive and multifarious. After thus completing his education he left Bengal for Madras, where he made literature the staff of life. His extensive literary attainments and abilities soon made him famous, and he was appointed a teacher in the Madras University. He wrote both prose and verse in English with the facility and success of a cultivated Englishman, and acquired a literary fame which he sustained till he died. At Madras he made a matrimonial connection with an English lady. In 1856, he returned, with his wife, to Calcutta, and took an appointment as Interpreter to the Junior Magistrate of Calcutta. He held this office for several years. Possessed of eccentric disposition and extravagant habits he rapidly ran through his patrimony and reduced himself to almost absolute pauperism.

While a youth, the study of Bengali was not one of his fond pursuits. Indeed he viewed it with great aversion. Nursed on the lap of poesy, he lisped in number because the numbers came. He was the inventor of blank verse in Bengali. The history of the origin of blank verse possesses a peculiar interest. At a performance of *Sarmistha* at the Belgachia Theatre, Michael Madusudan and Rajah Jotendra Mohun Tagore had some conversation about the resources of the Bengali language. Michael Madusudan asserted that "without blank verse the higher flights of poetry could not be well sustained." But the Rajah held the opinion that the Bengali language was neither rich nor elastic enough to admit of successful compositions in blank verse. Michael Madusudan vehemently gave a contrary opinion and offered to try it himself. He accordingly made an attempt, and produced a small piece, which did not however decide the point at issue. The Rajah desired that an entire poem should be written, and Michael Madusudan undertook to write the *Tilattama*. His attempt was justified by its success. The Rajah was so greatly surprised at the success achieved by the poet that he acknowledged his defeat, and paid the whole cost of printing the

work. Michael Madusudan, in acknowledgment of the munificence of the Rajah, dedicated his epic to him, and also handed him the Mss which are still in his custody. The late Babu Kali-prasanna Singha presented a silver vase to Michael Madusudan in commemoration of this memorable event in the history of Bengali literature. About the year 1858, he was invited by Rajah Pratap Narian Singh, of Paikparah, to prepare an English translation of the *Ratnavali* and *Sarmistha*.

Michael Madusudan wrote several poems and dramas which spread his fame far and wide. In 1863, he embarked for England, and after keeping the usual terms he returned to India. In this venture he was assisted by Pandit Isvara Chandra Vidyásagara. His career as an Advocate was by no means favorable. Probably his literary turn and habits did not allow him to go on with his business. Latterly he was appointed Translator of the Privy Council papers.

Michael Madusudan was a remarkable man and indeed a genius. He was a man of extensive literature and of vigorous faculties. He had a literary reputation of a very high order. But it is not as a moral man that he left his impress on the history of his country. Michael Madu-

sudan, however, has left his mark on the history of our literature. During the time he staid in France he acquired a respectable knowledge of most of the leading languages of Europe. When he was in Paris, he was so much reduced for want of money, that starvation looked at him broadly in the face, till his neighbours heard of his helplessness and gave him food, though without his knowledge, which enabled him to look up and return to London. At Versailles he composed his celebrated Sonnets.

Michael Madusudan had gone to Dacca; and on his return he suffered from a complication of diseases which terminated into dropsy. For a few days he was accommodated by Babu Jayakrishna Mukerjee at the Uttarapara Public Library. A week before his death he was removed to the General Hospital at Calcutta, where he died quite penniless on the 29th June, 1873. He died a death of which the veriest vagabonds on the earth might be ashamed. And only three days previously his partner in life had predeceased him.

